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Robynne Rogers Healey, ed., *Quakerism in the Atlantic World, 1690–1830* (University Park, PA: The Pennsylvania State University Press, 2021), pp. ix + 277. ISBN 9780271089409. Hardback, \$89.95.

The early Quaker movement has been the subject of much scholarly interest over the past twenty-five years. Yet the treatment of its history has tended to focus on its first two periods between 1652 and 1720, with the eighteenth century traditionally regarded as a period of decline and stagnation. This collection of essays, edited and part-authored by Robynne Rogers Healey, marks the culmination of renewed scholarly interest in the eighteenth century as a period of significant import in the movement's history, a time of transition and transformation.

Quakerism in the Atlantic World picks up many of the themes explored by Richard C. Allen and Rosemary Moore in their edited collection on the early growth of Quakerism. Together, they form part of part of The New History of Quakerism, a historical series published by the University of Pennsylvania Press that seeks to revise and update earlier studies of the movement, especially those by William C. Braithwaite and Rufus Jones. The volume serves as the first full-length study of Quaker history in this period, and thus stands as an important and necessary addition to the vibrant field of Quaker studies. Combining perspectives on aspects of Quaker thought and culture that have received only limited attention in the current literature, this book does not set out to provide a comprehensive narrative of the movement's history and evolution over this period (. Instead, it adds new perspectives and fresh insights by exploring the evolution of Quakerism across the Atlantic world with the intention of complicating 'a number of traditional interpretations of this period in Quaker history' (p. 2). It assesses a range of

important developments in Quaker faith and practice by showing how the Society adapted and responded to challenges from both within and without the Society.

The volume is divided into three parts. The first, 'Unique Quaker Testimonies and Practices', underscores the distinctive nature of the Society and its members at this time. Much of this section is focused on Quaker hierarchy and structure, especially the ways in which Quakers found ways to offer a coherent and unifying message for their diverse membership scattered across the Atlantic world. How Friends' attempted to manage behaviour and demonstrate collective piety in their everyday lives is the subject of Erica Canela and Robynne Rogers Healey's insightful chapter on Quaker memorial testimony writing and Andrew Fincham's chapter on the role of Quaker discipline and advices in shaping the movement's identity and culture. Quakerism, as a non-hierarchical movement faced many challenges to its survival over the eighteenth century, especially as it expanded across the British Atlantic. While Friends sought to emphasise equality among all their members in a spiritual sense, inequality and hierarchies of difference were built into eighteenth-century culture. This is powerfully illuminated in Elizabeth Cazden's provocative chapter on the inequalities entrenched into New England Quakerism, where she observes a narrow set of interests and ideals being pursued by a small male-dominated Quaker elite. The social and political outlook of a transatlantic movement focused on London, resulted in a disciplinary structure with an embedded 'resistance to social mobility' (p. 55). Jon Mitchell's chapter on three distinct modes of Quaker worship is the most theologically orientated in this collection, showing how eighteenth-century Friends adopted and adapted contemplative practices from other Christian traditions, especially Puritanism.

The chapters in the second part of this volume collectively explore how eighteenth-century Friends engaged with the world that surrounded them. Erin Bell's

study of representations of Quakers in London criminal cases provides some interesting material on the connections their critics made between Friends and members of Jewish community. The survival of Quakerism in the wake of the 1689 Act of Toleration placed a double burden on its members, as they were expected to integrate with the society that surrounded them whilst also maintaining their distinctive culture and testimonies. Both Rosalind Johnson's and Emma Lapsansky Werner's chapters explore how Quakers sought to achieve this balance. Johnson focuses on the central role of the Meeting for Sufferings in lobbying and supporting their members' interests over marriage rights, whilst Lapsansky Werner emphasises the place of the family and the role of "“intervisitation”" in regularising and stabilising 'Quaker theology and practice' (p. 158).

The final three chapters explore how local circumstances in different parts of the British Atlantic shaped expressions of Quakerism. The Quaker reputation for abolition, pacifism, and gender equality is well known. Less has been discussed about how patterns of Quaker colonisation affected indigenous peoples and culture. Geoffrey Plank's chapter goes some way to addressing this historiographical omission. Like Cazden's chapter, its conclusions complicate how we understand Quaker attitudes towards equality in this period. He argues that Quaker reverence for the English landscape, especially pastures and gardens, affected how they related to the North American wilderness. This also shaped how they interacted with the Indigenous people who inhabited it. Overseas expansion and colonisation provided the Quaker community with a variety of challenges and dilemmas. Sydney Harker and Robynne Rogers Healey's chapter shows how Quaker settlements in the frontier environments of Upper Canada after the American Revolution struggled to retain members whilst also pursuing a strict policy of endogamy (marriage within the faith). Richard C. Allen's chapter closes the book with a case study of the industrial empire of the Harford family in Wales, whose enlightened approach to the

moral and social welfare of their workers came at a high cost and ultimately resulted in their demise.

This engaging volume offers a valuable contribution to a number of historiographies. It is particularly successful in showcasing the eighteenth century as a vibrant and formative era in Quaker history, and in showing the continued connections and dialogues between Quaker centres in London and the peripheries of the British Atlantic, especially between the Yearly Meeting in London and the meetings and settlements in British North America. The exchange of ideas, information, and people flowed both ways. As Healey underscores in her helpful conclusion, the peripheries were just as important in shaping and influencing Quaker unity over this period. Although the volume sets out to approach the history of the Atlantic Quaker community through a 'transatlantic' and 'cisatlantic' framework (p. 5), this was not fully realised within many of the chapters themselves, especially those focused on particular case studies. The volume nevertheless worked well to incorporate material from across the British Atlantic, and to consider the effects of English colonisation projects on different groups and peoples.

The long chronological arc of the volume provides a comprehensive account of how Quakerism became embedded in and transformed different localities across the British Atlantic world. As with any edited collection of this sort, it is necessary to prioritise some topics over others. I would have liked to have seen chapters that explored Irish Quakerism and the evolution of communities beyond the North American colonies, such as the West Indies. Some consideration of the Quakers' relationship to politics and their engagement with the political culture of this period would also have been welcome, but the volume is entirely successful in achieving its ambition of opening up 'space for further research and dialogue' (p. 259). This book opens up an important space to think

about Quaker identity and culture at a time when many aspects of life were rapidly being transformed by processes of change within and beyond the Quaker community. Although many of the topics and subjects here will primarily be of interest to Quaker scholars, there is plenty about the volume that will appeal to non-specialist readers whose expertise is in fields other than Quaker studies.

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